

THE NUR AFSHAN

Vol. VI.

FRIDAY: OCTOBER, 10th 1902.

Editorial Notes.

The North India Conference of Christian Workers, held in Munroo closed its sessions Sept. 25th. Every one felt that it was on the whole the most interesting meeting of the Conference yet held. It was decided to publish the papers read at the Conference at an early date. To subscribers these papers will be furnished at One Rupee per copy. Please send name and address to the Rev. G. W. Proctor, C. M. S. Meerut. The volume when ready will be sent to subscribers by Book Post V. P. P.

We are glad to learn that *The Iskcon*, published under the auspices of the Indian National Council of the Y. M. C. A. is to be placed upon a free basis. Any one desiring to receive a copy of this most valuable little magazine can do so by addressing "The Manager, The Inquirer, 86 College Street, Calcutta."

We are presenting to our readers to day an article entitled *The Religion of the Student*, quoted from the *Pioneer*, which deserves a thoughtful reading by every educated young man in India. The writer will bring down upon his head a great deal of abuse, but he has done a brave thing when he has voiced the feeling of many in declaring that,

"It is because the prevailing creeds do not lead to any deep heart-felt conviction"

tion, because all that they impart to their votaries is a skin-deep theology, to be paraded on all occasions of show or defence, that our young students have no settled beliefs; anything like a spiritual existence is unknown to them."

Like many others in India, he plainly sees that the hope of India's regeneration lies in the direction of the Bible and the religion of Jesus Christ.

The time is approaching when we shall have the privilege of hearing the eight lectures to be given in India by Dr. Charles Guthbert Hall of New York in connection with the Haskell Lectureship. The subjects of these lectures will be as follows:

1. The Nature of Religion.
2. The Idea of God as realized in Christian Experience.
3. The Lord Jesus Christ as the supreme Manifestation of God.
4. The Sacrifice of Christ as interpreted by Christian Experience.
5. The Idea of sin as realized in Christian Experience.
6. The Idea of the Holy Life as interpreted in terms of Christian Experience.
7. The Idea of Immortality as interpreted in terms of Christian Experience.
8. The Reasons leading Christians to regard Christianity as the absolute Religion.

The mistaken attitude of many young men in India, whose judgments are biased by a false patriotism

is well illustrated by the following from the *Mahratta*, who is very angry with the Hon. Justice Chandavarkar for being truthful in England, and telling the English Public what the social conditions of India really are. The *Mahratta* says:

"We regard that Mr. Chandavarkar and others of his persuasion do the thing too much when, in season and out of season, they take to washing the dirty linen of Hindu Society before English audiences. We would appreciate his spirit, if he lectures to his own people. He may be sometimes wrong, but he will be presumed to be actuated by a desire to reform the ways of his people. But when earthly gain to society is to be secured by a man of his position doing nearly the same kind of destructive work as has been done for a century or two by Christian missionaries, I must be sheer and mischievous waste of breath to expose before foreigners the sins of your own society. Such an act cannot of course persuade the Hindus to take up reform. But it can only depreciate their value in the eyes of foreigners and secure their contempt instead of their admiration. Can Mr. Chandavarkar say if the English preachers who now and then come to India are ever known to do a like thing though English society is not surely perfection itself? A man of the culture of Mr. Chandavarkar simply reviling Hindu Society before an English audience without doing full justice to its good points, is a monument

MADE IN JAPAN

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tal proof of the typically morbid desire in some of our reformers to personally shine at the expense of their society. It is for these reasons that they are regarded as haters and not lovers of their society, though they apparently say that they are proud to belong to it."

The men who follow in the wake of Vivekananda cannot understand honesty in speech.

Current Thought & Incident.

THE RELIGION OF THE STUDENT.

A HINDU ON MODERN HINDUISM.

A remarkable article on the "Religion of our Young men" appears in the *Kayastha Samachar*, an ably conducted monthly review, published in Allahabad. The writer is a Kayastha, and as will be seen from the extracts given below he is engagingly frank in his criticism of some of the modern developments of religious thought in India. He begins by pointing out the want of reverence and religious feelings in the modern student as compared with the deep religious feeling of the class from whom he comes. "A shallow Voltaireism is the creed of most students; nothing inspires awe in their minds; they talk of God and Incarnation and Revelation as if these were no many problems in the Conics, all solved and ready-at-hand, to profess doubt and perplexity in the immediate solution of which would be the mark of a superstitious unenlightened man." The writer contrasts the student unfavourably with the earnestness of many prominent native Christians of an older generation. The Kayastha continues:

"It was with the revival of Sanscrit learning, that the spirit of scepticism or of impotent nihilism in religion began to show the first indications of existence. The study of Sanscrit opened to men's view unexplored treasures of philosophy and metaphysics, speculations and theories which had long lain impervious to human scrutiny, ideals and doctrines, which attracted attention by their novelty and their superiority to the code of the priest-cult then in vogue, whose tyranny and degeneracy even the most conservative were beginning to feel. And with this unearthing of a long buried philosophy, came a reaction; and the instinct of 'Our own' gained undue predominance over the force that drew

men to the "True." Instead of looking on Christianity as a fulfilment of the Divine purpose as meditated by the old *rishis* and saints, men began to feel that Christianity was an exotic, and in accepting it, they lost their individuality, and merged their distinct existence as a people in the vaster fabric of European society. A squeamish regard for everything Indian was entertained by all educated men, and various expedients were devised to preserve what was supposed to be the Hindu religion, divested of its unsavoury features, which could not stand the scrutiny of modern enlightenment.

"The Brahmo Samaj which I hold has done more evil than good, was started as a convenient resting-place for such wayfarers on the road to Truth as, having abandoned their native place, were afraid of venturing into an entirely foreign country. All those, who could not muster courage enough to take a decisive step, and yet could not remain in the ancient routine without doing violence to their conscience, and sadly compromising their innate integrity, joined it, and like Mr. Facing-Both-Ways, secured the good-will of both parties. Corresponding to the Brahmo Samaj, an organisation was set on foot in North India by Pandit Dyananda, called the Arya Samaj. It is a comfortable compromise between Hinduism and Christianity. I ascribe the present religious "vacinity" in the young minds to the rise of these Samajes and other "expediency-institutions." They have infused into the youthful minds a shallow bombast of "Veda," and "Aryan greatness," and "our ancient India," and "look at what Professor Max Muller says," and "the Hindu religion is catholic," together with a great many phrases, which very few understand. They have not found for us a self-sufficient religion; they have only hindered anxious minds in their search after truth by providing them with pleasant staying places, where they may stop in the painful "pilgrim's progress," and say, with a complacent smile, "I ain't a benighted old Hindu, oh no! I am for widow marriage and female emancipation. I am against idolatry. I have thrown off the yoke of the priesthood. I ain't a superstitious man, others may be." The almost hysterical utterances of Keshub Chander, and his apparently broad tenet of including Jesus, and Mahammad, and Hari, and Nanak in the same category of God-seeking souls, only betray his inability to solve the question of Life and Death satisfactorily for us. Never was the rule of chemical combinations among elements of opposite properties more effectually

illustrated. At a certain period of a man's existence, his soul is sore troubled with doubt, and various creeds of men press on his attention with burdensome importunity. It is the Slough of Despond; and Keshub Chander emerged from it with a strangely incoherent dogma in his head.

The writer goes on to say that the average Hindu student, abhorring partly principle and partly from fashion the idol worship of his home, finds no way where to turn his head; The "glory of ancient India" has proved a snare and delusion for many ardent minds; for an exaggerated notion of our ancient sublimity and grandeur has led many to fritter away their energies on the main task of extolling times of which we possess very inadequate knowledge.

Another creed, which has found favour with almost all young men, from its adulation of old Hindu ideals and its profession of sincere respect for the institutions of our fathers, is Theosophy, as expounded by its great monthpiece Mrs. Annie Besant. Now I declare that Theosophy is a backward movement, inasmuch as it tries to re-introduce into our creed those doctrines of a bygone age, which we threw away long ago. To attempt to assert the divinity of the Puranas, to find inimitable beauties and lessons, from a spiritual standpoint, in the obscure farces of Krishna related in the Bhagvat Purana, to insist on the performance of *Shradddhas* as a pious ceremony, to defend idolatry with plausible, long-exploded arguments, is to lead us back to the stage, from which we started and to undo the labour of years in the cause of religious reform. I believe that the Theosophist school is a great favourite, because it panders to the vanity of the young "patriots" and enthusiasts, who want to defend even the Pauranic customs so absurd in themselves. It is the fashion in these days to discover hidden truth in the most trivial, ridiculous practices of the Hindu creed, to apply all the forces of ingenious sophistry and misguided zeal for the purpose of extolling everything ancient. This arises from a mistaken notion of patriotism and "love of country," which makes our young student forget the wise maxim of the late Sir T. Madhava Rao: "What is not true is not patriotic."

The student catches hold of all utterances of the pioneers of the theosophic movement as a very convenient card to play in all his discussions and disputes. But does all the cant about Ancient India lead to any serious conviction? Does it engender in any mind that moral thoughtfulness, that

constant prayerful attitude of the mind, that consciousness of sin and of need of salvation, which are the first essentials of a religious frame of mind? I hold that all these movements serve only to inflate that false pride, which is a stumbling-block to many, and which leaves many an intelligent student talking glibly of Vedānta, and Gita, and the wisdom of the Aryans, and all the hollow make-believe which disfigures the conversation of our young students on religious topics.

I may be accused of *Sahebism* or of heterodoxy, but I think it necessary to warn young men against the error, into which they are likely to fall, if they are merely to repeat the formulae framed by a set of visionaries, the truth or falsehood of which they cannot for themselves verify. Let every young man read the Vedas for himself, from the English translations of Max Müller or Wilson, and then let them think and judge how far he can concur in the theory of inspiration as applied to the Rig-Veda. I am afraid that, for ten students who have read through one of the Gospels, there is not one who has so much as opened a volume of the Rig-Veda! Let those who think otherwise come and deny this. What then is the use of reiterating, like parrots or phonographs, second-hand opinions, and lecturing about what we do not know. Let this empty talk cease, and there is more hope for the future.

It is because the prevailing creeds do not lead to any deep heart-felt conviction, because all that they impart to their votaries is a skin-deep theology, to be paraded on all occasions of show or defence that our young students have no settled beliefs; anything like a spiritual existence is unknown to them. To blame Christianity for bringing about this sad condition of affairs is unjust, as if one were to attribute the presence of the disease to the efforts of the competent physician. It is generally considered 'patriotic' to lavish blind praise on the Vedas, and other ancient books; I only ask, let those who have read them be allowed to speak, and all this clamour will subside. Active tongues in unthinking heads do great mischief.

When the late Bishop of Calcutta proposed to the Government of India, that the Bible should be taught as a class-book in all schools, the whole press at once levelled its artillery of abuse and invective against his devoted head. And great was the joy of the entire "patriotic" community, when the proposal met with scant courtesy at the hands of the Government. Now I should think that without incurring any danger of joining

the fold of the Christian Church, our students will gain one important advantage from the introduction of the Bible in their curriculum of studies: they will be made more earnest, more thoughtful and morally better men. It is a fact, which nobody can deny, that the students of Mission colleges are more conscientious, more respectful of the demands of truth and honesty in all their dealings, and in every respect better behaved men than the students of other institutions. I can quote authority, and the opinion of competent judges support my statement.

The first remedy that I have to suggest is the introduction of the Bible as a class-book in all primary and high schools. I have found that lessons from the Manu Smriti, the Gita or the Puranas have proved ineffectual in broadening the mental vision of the student, and have a tendency towards strengthening the superstitious element in his spiritual nature. I have seen with dismay and indignation B. A. students, who ought to have known better, defending idol-worship and Brahman-feasting with all the fervour of proselytes. If the teaching of the Bible be substituted for that of the Pauranic theology, our students will at least be freed from the trammels of bigotry, and will learn to reason, generalise or investigate, like rational men. I am not a Christian, but I think the more Christ-like we become, the better for us and our land. And towards securing this happy end, nothing can be more effective than the practice of placing before the minds of our students daily and repeatedly the ideal of love, self-abnegation and suffering for others' sake, that is presented to us in the pages of the Gospels. What figure in the ancient history of India impresses us with greater reverence, except it be Raja Rama Chandra? But narrative, describing the life and deeds of the latter, is marred with gross inconsistencies, and its value as a testimony is much diminished. How simple, how direct, how unadorned is the Gospel narrative! Truth is stamped on it; it carries its proof along with it. No external evidence is needed. Half an hour's study of the Bible, will do more to remodel a man than a whole day spent in repeating the *ślokas* of the Puranas or the *mantras* of the Rig-Veda.

The writer also recommends the formation of religious societies and the need for religious reform."

The Pioneer.

Rare "Find" of a Map.

All sorts of rare and uncommon literary treasures have been found in the bindings of books; but what is, perhaps, the most remarkable "find" of all is a considerable portion of a MS. map of the world and the equidistant polar projection of the sixteenth century, found by W. M. Voynich, of Soho-square, in the original binding of a small octavo book printed in Italy in 1536. This fragment of a map of the world in two polar hemispheres of a radius of 179 mm., which has been carefully examined and reported upon by E. G. Ravenstein, the well-known authority on maps, includes only parts of Europe, of eastern Asia and North Africa; owing to age, and still more to the usage received at the hands, of the book binder, a considerable part of it is no longer, legible, but sufficient remains to indicate its great scientific importance.

The outlines of the Mediterranean—called *Mare Nostrum*—of the Pontus Euxinus, the Caspian, the *Mare Arabicum* and *Sinus Persicus* are taken from Ptolemy, but the nomenclature of the map, although in Latin, is for the most part modern. The nomenclature along the coast of Africa and in the Persian Gulf is derived from Portuguese charts such as have been published in the Strassburg edition of Ptolemy (1513), and, more important still, the empty space between the two hemispheres is occupied by a rough sketch of Magellan Strait, with the following legend—"Vitoria Haec est sola navis quae ad hispaniam venit mense Septembri anno nostri Xhrvi die 1522," etc. A flag is distinctly and the outline of a ship faintly visible. This legend is, to all appearances, coeval with and by the same hand as, the map itself, from which there can be no doubt that the latter was drawn after the arrival of the *Vittoria*, one of the five ships of the Magellan expedition, at S. Lucar on September 6, 1522.

FRUITS OF MISSIONS.

When Rev. James Calvert was asked to give in one sentence a proof of the success of missions, he said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast, gathered about the Lord's table." Truly, the Gospel is still the power of God unto salvation to every one that believeth!

Telegrams.

London, Oct. 4. The *Financial News* states that Mr. Chamberlain will introduce a Bill authorising a Transvaal loan of thirty millions to redeem Boer obligations and promote public works.

The Transvaal's contribution towards the cost of the war will remain in abeyance for three or four years, and will not eventually much exceed the maximum of fifty millions.

London, Oct. 5. Twelve hundred troops have sailed from Durban for India.

The Guards returned to Southampton yesterday and received a civic and military welcome at Windsor. The Coldstreams received a similar welcome at Aldershot. The King will review them in London on the 27th instant.

Subject to certain restrictions, martial law has been repealed in Natal.

The Martial Law Commissioners mentioned on the 21st July have sailed homeward.

London, Oct. 4. Mr. Roosevelt's efforts to settle the coal strike have proved abortive, both sides being uncompromising.

Mr. Roosevelt has made a strenuous appeal to both parties to avert suffering amounting to a national calamity in view of the advent of the cold weather. Though his intervention has momentarily failed, it is believed that it will not be resultless.

The public are becoming exasperated against strikers and trusts generally.

London, Oct. 4. The Grand Duke Nicholas's ironclad has anchored in full view of Yildiz Kiosk producing a deep impression on the Mussalman population. Permission to enter the Bosphorus was only granted at the last moment on Russia insisting.

The Sultan is doing his utmost to favourably impress His Highness, treating him as on an equality with a Sovereign.

London, Oct. 4. A successful experiment has been made at Aldershot in painting guns and limbers rainbow fashion in red, blue and yellow. They were thus rendered invisible to officers with glasses distant 3,000 yards from the battery sent to locate it. They could only discern it when 1,000 yards distant.

London, Oct. 5. In exhaustive trials of British and American locomotives on New Zealand Government railways, the American locomotives have given better results.

Calcutta, Oct. 6. London, Oct. 4.—The weather has again turned intensely cold. There is every sign of a very early winter.—*Englishman Special*.

London, Oct. 5.

The telephone between Paris and Copenhagen will be completed in November.

Allahabad, Oct. 5. The Duke of Connaught's staff, during his visit to India will consist of Lieutenant-Colonel Herbert, Central India Horse, Lieutenant-Colonel A. W. Jarvis, Imperial Yeomanry, Major Clayton, Scots Guards, and Lieutenant Colonel Beaver, R. A. M. C.

The tour of the Duke and Duchess in India after the durbar has not been definitely arranged, but it will probably include visits to Rawalpindi, Meerut and Poona, where His Royal Highness commanded during his term of military service in India; and Peshawar also may possibly be visited.

London, Oct. 6. The King's drive through London on the

25th instant promises to be a splendid military cavalcade; 35,000 troops will be engaged in the streets. Their Majesties will drive at a walking pace.

London, Oct. 6. Forty one Boers, chiefly Cape Colonists, who have arrived at Darban are charged with high treason on their return from Ceylon.

A meeting of 2,000 people has been held at Johannesburg and has adopted a resolution to form a political association to voice the views of the population.

Calcutta, Oct. 7.

London, Oct. 6.—Mr. Rathbone, the mining expert, asserts that the newly discovered reef in the Transvaal is richer than all the gold mines in the Empire put together.—*Englishman Special*.

London, Oct. 6.

The Duke of Connaught presented medals to the Scots Guards at Windsor. He said his heart was filled with pride when he reflected on the battalion's splendid record.

The 8th Grenadiers arrived at Southampton this morning and received a special message of welcome from the King.

London, Oct. 6.

Mr. Roosevelt and the members of the Cabinet had two hours' conference yesterday morning on the subject of the coal strike. The proceedings are not divulged.

The Governor of Pennsylvania is determined to maintain order even if compelled to call out the entire State Militia.

London, Oct. 6.

Count Ignatieff, who is visiting Sofia in connection with the Shipka Pass fiasco, received a Macedonian deputation, and said he hoped that their desire for independence would be fulfilled one day. He believed it would if Bulgaria resolutely pursued that aim.

London, Oct. 7.

A treaty between France and Siam has been signed at Paris. The latter cedes the Melomprey and Bassac Provinces, also territory on the great lake—the lake between the Rivers Bolnas and Piekkompong. France evacuates Chantaboon. Siam may keep troops, but only Siamese officered by Siamese, on the right bank of the Mekong.

In the event of Siam desiring to construct ports, canals or railways within the Siamese portion of the Mekong basin, French assistance shall be preferentially sought.

Other provisions deal with the rights of Asiatics under French protection.

London, Oct. 7.

The whole of the National Guards of Pennsylvania has been called out in consequence of the strike.

The American demands are causing a serious rise in the price of coal in England. Scotch coal has risen four shillings, per ton. Ocean freights are also rising, insufficient ships being available.

London, Oct. 7.

De Wet, speaking at Brussels, denied that he had come to Europe to seek vain support in efforts to regain independence. He wanted help in repairing the ravages of the war. He would remain faithful to his new country if the conditions of peace were loyally observed. The British were no longer enemies. "I have signed," he said, "and will keep my word."

Allahabad, Oct. 7.

The Pioneer hears from Kohat that there has been some trouble with Jagi tribesmen from across the Afghan border who persist in encroaching on grazing-lands in the Upper Kurram. Last week they had a collision with

Militia who succeeded in driving them across the border in spite of the opposition shown by armed tribesmen who were with the flocks and herds. There were a few casualties on either side.

Allahabad, Oct. 7.

In the great earthquake which occurred in Kashgar on the 12nd August there died from the fall of his roof a man once well known as exercising a marked influence in the country. This was Mahmud, who was Hakim Beg of Kashgar during Amir Yakub Khan's time. Several of his sons and relations were crushed to death with him.

Mahmud was still the most influential man in the Kashgar district in spite of Chinese domination over the people.

Allahabad, Oct. 7.

The Amir of Kabul held a Durbar on the 10th September, the anniversary of the assumption by his father of the religious titles which constituted him the defender of Islam.

Allahabad, Oct. 7.

Colonel Dean, Agent to the Governor General and Chief Commissioner, North West Frontier Province, is now making a short tour in the Dnagan valley.

Allahabad, Oct. 7.

Major-General Sir Loake, Elliot, return to India next month to resume his appointment of Inspector General of Cavalry, relieving Major-General Woudon, C. B., who then retires.

NEWS AND NOTES.

Plague cases reported in the week ending on the 4th October were 26 and deaths 23, the total mortality from all causes being 106.

Plague has re-appeared in the Daska tahsil of the Sialkot district, and in the Gujranwala district.

Plague has re-appeared in the Chumlan tahsil of the Lahore division, 21 cases and 5 deaths have occurred in the village of Kot Radhakrishen.

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